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CONTENTS.

A VISION OF INDIA:
The Cow.—III. By K. S. Ramaswamy Sastri B.A., B.L. 209
GREAT THOUGHTS. 209
EVENTS OF THE WEEK. 210
LEADER:
The Pseudo-Crown of Hinduism. 211
NOTES AND COMMENTS. 212
LITERARY AND EDUCATIONAL:
Mysteries of the Autumn. By P. Parthasarathy. 213
Our Educational Ideals. By M. S. Nateson. 213
SOCIAL AND RELIGIOUS:
The Religion of the Veda. By G. Ramachandra Aiyar, B.A., B.L. 214
The Bhagavad Gita. By K. S. Ramaswamy Sastri B.A., B.L. 216
LEGAL:
The Judiciary. By R. Krishnaswami Aiyar, M.A., B.L. 217
REVIEWS.
Sir J. C. Bose—His Life and speeches. Ganesh & Co. 217
MISCELLANEOUS:
Browsings. 218
CORRESPONDENCE:
Thought-Waves.

THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE COW.—III.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

I see her in Vasishta's hermitage
There serving man who served the Lord divine,
With perfect frame and countenance benign
And dowered with deathless youth unknowing age.
She served the needs of that eternal sage
Freed from the binding spells of mine and thine.
She gave him nectar's unforbidden wine
And heavenly food that calm the passion's rage.
Yet in that home of happy heavenly peace,
From her—love, truth and service incarnate—
Insulted by King Viswamitra's might,
Sprang warriors great who brushed like fleas
His royal army proud of prowess great
And victors shone in field of righteous fight.

Great Thoughts.

FROM RUSKIN.

Secret of true Happiness. Gradually, thinking on from point to point, we shall come to perceive that all true happiness and nobleness are near us, and yet neglected by us and that till we have learned how to be happy and noble we have not much to tell even to Red Indians. The delights of horse-racing and hunting of assemblies in the night instead of the day, of costly and wearisome music, of costly and burdensome dress, of chagrined contention for place or power, or wealth, or the eyes of multitude ; and all the endless occupation without purpose and idleness without rest, of our vulgar world, are not, it seems to me, enjoyments we need be ambitious to communicate. And all real and wholesome enjoyments possible to man have been just as possible to him, since first he was made of the earth, as they are now ; and they are possible to him chiefly in peace. To watch the corn grow, and the blossoms set ; to draw hard breath over ploughshare or spade ; to read, to think, to love, to hope, to pray—these are the things that make men happy ; they have always had the power of doing these, they never *will* have power to do more. The world's prosperity or adversity depends upon our knowing and teaching these few things : but upon iron or glass, or electricity or steam in no wise. And I am Utopian and enthusiastic enough to believe that the time will come when the world will discover this. It has now made its experiments in every possible direction but the right one ; and it seems that it must, at last try the right one, in a mathematical necessity.

Love of Change. It will be found that they are the weakest-minded and the hardest-hearted men that most love variety and change: for the weakest-minded are those who wonder most at things new and digest worst things old ; in so far that everything they have lies rusty and loses lustre for want of use, neither do they make any stir among their possessions nor look over them to see what may be made of them, nor keep any great store, nor are householders with storehouses of things new and old ; but they catch at the new-fashioned governments, and let the moth and thief look after the rest: and hardest-hearted men are those that least feel the endearing and binding power of custom, and hold on by no cause of affection to any shore but drive with the waves that cast up mire and dirt. And certainly it is not to be held that the perception of beauty, and desire of it are greatest in the hardest heart and weakest brain ; but the love of variety is so, and therefore variety can be no cause of the beautiful, except, as I have said, when it is necessary for the perception of the unity. Neither is there any better test of beauty than its surviving or annihilating the love of change; a test which the best judges of art have need frequently to use ; for there is much that surprises by its brilliancy, or attracts by its singularity, that can hardly but by course of time, though assuredly it will by course of time, be winnowed away from the right and real beauty whose retentive power is for ever on the increase, a bread of the soul for which the hunger is continual.

Events of the Week.

India is the only country in the world in which the precincts of the Court, Council and University, or for the matter of that, of every State-controlled department are too sacred for the vernaculars (!). Public conscience, however, has realised the absurdity of such a course and as a result of its efforts the vernaculars are beginning to get into their own. A B. V. Narasimha Aiyar asserts his right to speak in a Provincial Legislative Council in the vernacular; a Bombay University Senate permits speeches in the vernaculars to members who do not command sufficient fluency in English; the rules under the Indian Reform Act of 1919 permit vernacular speeches in the Councils of the Empire; even the Indian National Congress and Provincial Conferences are becoming more and more vernacularised. But the Bombay City Fathers would not permit the members of the Corporation to deliver their speeches in vernacular, presumably because of an undue susceptibility as regards the fate of the European members of the Corporation. One of the members is reported to have actually said that the passing of such a resolution would clear the European members out of the hall. But the gentleman has ignored the fact that the present state of affairs keeps out of the Corporation more than 90 per cent of the children of the soil. Would it not be more reasonable to make the European members learn the vernaculars ?

* * *

Mahatma Gandhi and Maulana Shaukat Ali were at Trichinopoly on Tuesday the 17th instant. A procession, unknown ever before in the annals of the twon formed itself and led the illustrious pair from the Woyyakondan bridge to the Chowk Maidan, a distance of over two miles. Flower garlands were literally showered upon them. It is impossible to estimate the actual number of the people that accompanied the procession or that stood gathered in the maidan to hear them. Our modest estimate of the audience at the meeting is nearly 50,000; for the maidan itself measured 300 by 150 feet. Taking it that the people stood at the rate of 1 per square foot, what about those who sat on house tops, balconies, tree-tops, and the parapet wall of the chowk mosque. Such a historic reception we may note in passing was never before accorded to any other hero or heroine. Addresses were presented to them and a purse of Rs. 1000 was also given. Their speeches, of course, have appeared in the newspapers of the day.

* * *

Professor Gilbert Murray is publishing through Messrs. Allen and Unwin a historical essay, which he entitles Satanism and the World-War. His aim is to deal with the doctrine of the hatred of the existing world-order which has led subject races and persecuted religions to look to the Devil as their champion and friend.

* * *

The following story from Warsaw is published in the London 'Daily Express.' The story is incredible but the correspondent vouchsafes for its accuracy. It appears that it had been rumoured for some time that a young girl aged ten, by name Anna Dybek, had given birth to a devil in hospital, and a large crowd gathered round the building demanding an entrance. Among them could be noticed well-dressed and intelligent citizens. Many people professed to have seen the devil, which they described as having horns and cloven hoofs. The doctor of the hospital came out to try and calm the mob, who, however, shouted: "We are going inside to poison the devil." The doctor persistently refused admission and there were heard shouts of "The doctor has been bribed." Hourly the crowd increased, and by the afternoon it numbered 7000 people, All efforts to persuade them to leave proved fruitless, and later their attitude became menacing. Threats were made to burn down the hospital. The authorities were compelled to send for the mounted police, who charged the crowd and inflicted casualties. O, Christianity, hast thou, too, become superstitious ! !

* * *

Sir Rash Behari Ghose has made another very large gift to the Calcutta University to initiate a technological department in the University and the Senate decided to send Sir P. C. Ray to England to study the latest developments in chemical and technological research.

* * *

News has been received that the French Government has decided to recognise General Wrangel's Government as the de facto Government of Southern Russia. This decision means that the French Government have resolved to break finally with the Soviets and declare war against Russia if necessary. This precipitate action of France is not the result of premeditated determination and is not approved of by England. Nay, more, England stands committed to the recognition of the de facto Russian Government—the Government of the Soviets. If matters develop, the Entente breaks and there is the possibility of another big war.

* * *

The Correspondence that recently passed between Mrs. Sarojani and Mr. Montagu discloses the gruesome want of knowledge of the horrible incidents that were perpetrated in the Punjab last year. When the Secretary of State's attention was drawn to the statements published by the Congress Enquiry Committee to the effect that Indian women were stripped naked, that they were flogged and brutally outraged, etc., he beat out a hasty retreat saying that the said atrocities were perpetrated not by the Martial Law authorities, but by the subordinate Police ! By the way, who are these subordinate Police ? Have these agents and handmaids of Bosworth Smiths, Johnsons and Dyers nothing to do with the British Government of India ? But Mr. Montagu probably thinks it inadvisable to take action against them even if their offences are brought to his notice. O race-prejudice ! how far are thy wings spread ! !

* * *

Benefactors of mankind are, alas, snatched away before their due time. We regret to record the untimely death of Professor Gajjar, the great Indian chemist. He was the pioneer of the science of chemistry in Western India. He rendered unique services to India by founding his Alembic Chemical works. Truly his loss is irreparable.

* * *

Of the Dyer debate in the House of Lords "The Nation," London, writes:—

The Lords have lost their new character for liberalism by a foolish act of pro-Dyerism, which put the Government in a minority of 43 (129 to 86). The division was on a vote-catching resolution, which, without expressly acquitting the General, censored the "conduct" of his "case" as "dangerous" to the "preservation of order in face of rebellion." This virtually accepts the legend of Dyer as the savior of India, and is therefore well calculated to do the maximum of harm to our rule there. His defence was inaccurately as well as unwisely conducted. Thus it proceeded largely on the assumption that the crowd in the Jallianwala Bagh consisted of dangerous rebels, armed with bludgeons." This account, though favored by the "Spectator" and other journals, is entirely false, and indeed no one cognisant of the facts has ever advanced it. General Dyer himself could not say that "there were any sticks with the people," and the majority report of the Hunter Committee says that the crowd was "unarmed," though "some of them might have been carrying sticks."

* * *

It is now officially announced that Lord Sinha of Raipur has been appointed as the Governor of Behar and Orissa. While heartily congratulating His Lordship on being the first Indian Governor we may point out that His Lordship has been unique throughout his career in being the first Indian to get all the official appointments which His Lordship has held up to now. The first to be taken into the sanctum sanctorum of the Government of India, the first to be allowed entrance into the portals of the Gilded Chamber of the Mother of Parliaments, the first to enter the British ministry, the first Indian Peer of the British realm and now the first Indian Governor and the very first Governor of Bihar and Orissa, His Lordship may very well be called as the prize-boy of the Indian Nation. We are sure yet higher honours are in store for His Lordsihp and His Lordship would as a true son of the soil prove a veritable champion of the cause of his motherland.

The Hindu Message

The Pseudo-Crown of Hinduism.

In these days when "the nations have become one city" we cannot and must not fetter thought. The unity of the human race is to-day a fact; and we must think of each part in terms of the whole. This is the call of Mr. Farquhar to us in his fine book, The Crown of Hinduism. We shall gladly respond to his call.

The religious consciousness of Man is the greatest fact about him. This perception gives to the science of religions its present place in the thoughts of men. But there is the danger of averages here as elsewhere. The process of arriving at the greatest common measure of all religions may result in our neglect, and even desertion, of the really vital and practical sadhanas in each religion. Curiosity may supersede discipline; and a post-mortem habit of mind may displace devotion. Ritual may be cast aside and the seed of the higher life may go away with the kernel. Forms may be thrust into the rubbish-heap and the spirit may disappear with them. The search for a calculus may hinder our search for truth. Science is good, but truth is better and realisation best of all.

The really valuable truth is not the unity of religions but the harmony of religions. These two terms are quite different. Unity means a dead level of sameness. Harmony means a rich and composite and synthetic variety which implies difference of levels and diverseness of loveliness. This is the reason of the failure of Theosophy. It seeks to discover a non-existent unity and is a witches' caulderon of mutilated faiths and not a real faith at all. Mr. Farquhar says well: "So far from providing a means of reconciling the great religions, Theosophy creates another religious system. It is simply a new doctrine with a crude mythology";......The reconciliation is effected by cutting out the heart of each, and substituting this new mythology." It is the reconciliation of tied-up corpses and not of living persons.

The alternative that Mr. Farquhar offers us is Christianity. He says: "Hinduism must die in order to live. It must die into Christianity." Such wild talk may please those who believe in resurrections. Let us now test his strictures.

He repeats all the learned fallacies of western scholars about the Aryan home and the Aryan childhood. We shall not waste our or his time in combating these. He says: "The religion of the Rig Veda is held by no Hindu now." He seems to know nothing about the Hindu or the Rig Veda. The Hindu religion of to-day is the Rig Veda and nothing else.

We then come to his fallacies about the family. He says that patria potestas crushed individualism and lowered the place of woman in society. In regard to the doctrines of ancestor-worship and transmigration, he says that the latter theory is a late appearance in Hindu religion and is inconsistent with the doctrine of ancestor-worship. He then says: "Originally there was no idea of the spirituality of the soul." About the Hindu family he says: "In the childhood of the world a man could afford to live as a member of the family; but in modern times the individual counts for more and more." He then makes a pseudo-pathetic reference to polygamy, sati, infanticide etc.,—the usual stock arguments of missionaries. He says: "Every Hindu marriage is in posse polygamous." He naturally praises social reform, because he hopes that on that plank Hindus will cross over and go to Christianity. Reverence for shastras must go; caste must go; and idol-worship must go. Why? Because he and his friends and allies, the social reformers, do not want them! Is not this an all-sufficient reason?

The fact is that there is no inconsistency between shraddhas and the theory of transmigration. Exequial ceremonies result in benefits proportionate and suited to the then embodiment of the departed ancestor—whether he be in hell or earth or heaven. The Hindu scheme of life gives full scope both for discipline and individualism and harmonises both. We are neither slaves nor libertines. We have as much reverence for womanhood as any others. But we do not degrade women in spirit by idolising their bodies. All including women are eligible for salvation. But each must follow his sadhana and win God's grace through obedience to His Law and through Love for Him.

The missionary travesty of the doctrine of karma is not worth serious consideration or refutation. Its worthlessness can be well known from such a statement as Mr. Farquhar's uninformed assertion that "the system is not under the control of any divine being, but is self-acting." Even more absurd is his statement that Hinduism cuts God away from morality. His lucubrations on Hindu pessimism are the most absurd of all his assertions.

Mr. Farquhar is equally hard on the caste system. His method is the sinister method of seeming praise and patronising denunciation. He says: "Along with the institutions of the Hindu family, caste has preserved the Hindu race and civilisation. Apart this powerful protection, Hindu culture would have been overwhelmed by the terrific political storm of the centuries, and the race could have survived only in fragments......Caste has also served to some extent the purpose of a poor law in India......Caste retains to this day a powerful hold on the Hindu mind." But he says that "the Hindu enjoys European food and wants to be free to use it from time to time." His selection of Hindu friends seems to be amazingly narrow and peculiar. He is no doubt right to a large extent when he says that "almost anything is condoned to-day if it is believed to help forward the regeneration of India." But that is because most people do not know the real regeneration of India; and further this condoning social transgression is only by a small section of 'educated' (?) India.

We are then led up to the "summit of Indian thought"—only to find there an entire absence of the most vital elements of Indian thought. He no doubt says that the doctrine of the Atman has close kinship with the following ideas: "man's dignity and

spiritual grandeur; the immensity of his intellectual faculty; the boundlessness of his desires; his passion for immortality; his nearness, likeness, and kinship to God; the immediacy of the intercourse which he may have with God; God's actual presence in every human heart and conscience; and lastly the spontaneous desire of the soul for union with God." He even concedes that "the exalted language of the best passages of the earliest literature is sufficient to attest the reality of their intercourse with God." But we are informed that the Hindu's God is not righteousness and has no character. The following gem shines and speaks for itself: "Even when a man has found emancipation, he does not necessarily become moral. Even if he be guilty of vicious actions, his actions do not stain him." He has completely misunderstood the declaration that God is beyond thought and words. His concentric circle of sheaths at page 245 is by itself enough to prove his ignorance of Hinduism. His error there is that the sheaths are all given topsy-turvy—that is all. Yoga is expounded as 'yoking' at page 250.

His exposition of the assumed contradiction between the Sanyasa ideal of inaction and the modern ideal of service speaks for itself and shows as much bias as ignorance. He is naturally even harder on idolatry. But he surpasses himself in the following libels:

> "If he (the worshipper) visits the Devadasis, he does no more than he expects to do when in the heaven of his gracious god; for that is the meaning of the obscene sculptures on the gate and the idol-car, and of the lascivious paintings on the ceilings." (page 315).
>
> "In certain temples there is an arrangement whereby water constantly falls in a trickling stream on the linga from above. The idea is that the phallus is always in a state of heat" (pages 316-7).

Such is the man and such is his book. He tells us that "the Hindu people cannot enjoy light and freedom until they are liberated from the Hindu system." And what is the crown of Hinduism? Of course, Christ. Truly and verily, a crown of thorns!

Notes and Comments.

"The Times" (of London), in one of its recent "Literary Supplements," asks the question, "what is religion?" Before proceeding to give the answer, it raises the priliminary question—"What is the reason why so many are hostile to it?—and gives Dr. Bosanquet's answer, "we expect from it what it does not offer." We beg to differ, for those who 'know' what religion is in any of its prevailing forms will 'not' expect from it what it does not offer. Dr. Bosanquet says,—"Everything depends upon the expectation and hope with which we approach it......and, if we ask it the wrong questions, it will give us misleading responses." First we must 'know' what it has to offer, and only then ask any questions of it. Moreover, we must fulfil any conditions which it lays down as essentially preliminary to the obtaining of the knowledge which it offers and to the practical realisation of that knowledge and what it leads to. If therefore, we first acquire an accurate and full knowledge of what it offers, then and then alone we can avoid putting it "wrong questions," or receiving "misleading answers."

* * *

Dr. Bosanquet asks,—"will it guarantee me my private and personal happiness?" and answers,—"If we approach it with a view to such happiness, then most certainly and absolutely, No," 'The Times' says that this is "one of the hardest problems of religion." and that Dr. Bosanquet's answer is "disappointing." The 'Times' would prefer to put the question in a slightly different from,—viz,—"will religion ever give us a happiness, not private, but personal?" Our opinion is that the question as thus put is 'not different' from the form in which Dr. Bosanquet puts it. For, whatever hapiness is personal,—truly and fully personal—must also be private and can never be expressed to others, or at least in such a manner as to be realised or shared by others. Even if what is ordinary happiness to us is shared, as it often is, by others, it does not cease to be happiness to ourselves. Only such happiness is not the 'Highest' form of happiness to us, for such hapiness cannot be shared or realised by others as it is purely and wholly "private and personal." 'The Times' asks—"Does it make life worth living," and says—"the answer might be that it is the only thing that makes life worth living at all." This, we think, is not properly put. Even the expectation or hope of gaining such happiness, if we are assured of it, makes life worth living. Hence, when it has been gained and its possession or realisation an eternal attainment, life certainly is no longer needed as a means to the end of gaining it for ourselves, but only as a means to the helping of others to gain it. Such utilisation of life cannot enhance our own happiness which is already fully assured to us, but is an unavoidable result or sequence of our own advance to the acquisition of pure and perfect happiness. When we have gained the purpose of life in all its fulness of perfection, life has certainly no further meaning for ourselves. But those ingrained habits of righteousness, mercy, loving tenderness, and sacrifice for others which have been useful to us as means to our own advance to perfect happiness will, of their own accord, flow in a flood overleaping all barriers towards the securing to others of the purpose of life in the form in which it has become a realisation to us. Hence, life is always worth living. The question whether, at any time, it is more or less worth living than at any other time is altogether meaningless to one who has learnt why we live at all and what life means. This will be fully understood, if we can realise (or at least can understand) that life does not cease with death, but must bring on another birth and another opportunity for us to attain to the perfection of happiness which is our destiny. The soul lives ever, and its destiny is only fulfilled with the realisation of the fulness of happiness which is of its very essence and being, though it is now veiled by the ignorance which has brought upon it sin, sensuality and selfishness.

* * *

'The Times' asks,—"The paradox of religion is that it demands of us supreme disinterestedness and yet offers us supreme good, which must include happiness. Is it, then, possible to be supremely disinterested in pursuit of supreme good?" Certainly, though supreme disinterestedness is not enough. 'The Times' makes a serious mistake when it says that "we cannot attain to supreme good until we are able to conceive it as supreme disinterestedness, to see their identity." That supreme disinterestedness is not the supreme good, but only a means to it of a very high order, will be clear to us if we can understand, in its full significance, the fact (already accepted) that the supreme good (or highest happiness) is entirely 'private and personal.' Our advance towards the maximum or perfection of personal happiness is assured when "supreme disinterestedness" makes us purified of all egoism and thus fits us for the reception of the "supreme good" or happiness which is the very essence of our soul. Dr. Bosanquet rightly says—we quote from 'The Times'—that "our present imperfection, with its necessary conflicts and diversities, is not the reality of ourselves." The "reality of ourselves" is that happiness which is "beyond imperfection, beyond conflict." It is our ignorance of "the reality of ourselves" that breeds imperfection, diversity and conflict. The realisation of that reality is synchronous with the passing of that ignorance.

* * *

'The Times' quotes Dr. Bosanquet's doctrine of "justi-

fication by faith" as follows:—"We cannot be 'saved' as we are; we cannot cease to be what we are; we can only be saved by giving ourselves to something in which we remain what we are and yet enter into something new." Before we proceed to criticise this statement of the doctrine named, we must follow 'The Times' in its explanation of the words 'justification and faith.' 'The Times' says of the former: "It means justification of the whole order of the universe and of the self only as it chooses to become part of that order." We have already seen that our present imperfection (and the diversity and conflict which goes with it) is due to ignorance of its real nature; and hence it is a part of the present order of the universe. The justification of that order lies in its offering to us the opportunity of releasing ourselves from its trammels so as to attain to the perfect happiness which is our destiny and "the reality of ourselves." 'The Times' does not define or even explain "faith", but explains to us that "religion aims at, and asserts the possibility of, a state of being in which faith and works are one, in which all works shall be acts of faith and all faith shall express itself in works as necessarily as thought expresses itself in words." And again:—"We can, by living according to the logic of religion, itself living and not formal, attain more and more to a state of being in which faith and works, love and wisdom, supreme disinterestedness and supreme happiness will be one." Though there is much in this statement which is unsatisfactory, we will at present accept it as in the main true. Still, we do not get out of the state or order of the Universe of which we form a part and in which there is still diversity and therefore a possibility of conflict. 'The Times' quotes Dr. Bosanquet's statement that "you cannot be a whole unless you join a whole." But, also, it must not be forgotten that we cannot be a whole so long as we are joined to a whole and become a part of it. We may find harmony between the whole and its part as well as between the several parts. But the process of finding and maintaining harmony involves, if the analogy holds good in the order of the universe, a perpetual striving for the avoidance of conflict of any kind. 'The Times' says—"The diversity of human beings is real and a condition of their excellence, of their very reality." So long, however, as diversity exists inequality must remain and conflict cannot be avoided. Harmony can be reached but it cannot be ever preserved without striving and there is always a likelihood of a disturbance where there is a diversity of status or even a harmony imposed from without. Moreover, it is not right to compare human beings as 'The Times' does to the different notes out of which a tune is made. Here the harmony of the notes is not one which is necessarily or always perfect, and at least it is ever likely to be disturbed and often does fail. Among human beings it can only be reached by an act of imposition from without, and so it cannot be defined as a state of 'perfect' happiness or peace to each and every individual. 'The Times' itself speaks only of "a harmony always to be achieved, always becoming fuller and richer and more complete" with effort never to be relaxed. Christianity, Protestant Christianity, at least—has ever stopped short with the attainment of a state in which there is a perpetual striving for a harmony which ever flies from us the more we strive for it,—a state in which each individual human being has or finds his own relation to God and fellow-men through competition as well as co-operation. The future before humanity is one which can never be free from exploitation, or struggle, and that is where the world sees itself landed today under the light and leading of the Protestant nations who are pre-eminent in the world. The world, we believe, is in need of a more satifactory synthesis and doctrine, a faith which will help a stricken world to the attainment of a lasting peace and to the attainment of the freedom which is perfect bliss. We shall pursue the further discussion of this topic of religion in 'The Times' in our next issue.

Our Social Problem and the Bhagavat Gita
By K. S. Ramaswamy Sastri B. A., B. L.
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Literary and Educational.

Mysteries of the Autumn.

By P. Parthasarathy.

When out of nature's bounty she fills one
And all with rose at flush and hopes high flown
The autumn steps in sounding halt and thrown
Aback from self-complacency we soon
Sound our chains, see they're strong and steady through.

All that fades falls down, all that lacks support
Breaks. The winds blow and lash 'gainst chink and fort.

We tremble, pause and hear their moans and rue
Our careless glee; we wonder what ordeal
Is life, a search perpetual for that which
While it spurs us to gather riches shakes
Our frame, our worth weighs. It lives in the niche
Of our hearts shedding lustre love and flakes
Of learning joy to strengthen us like steel.

Our Educational Ideals.

By M. S. Nateson.

Modern India is fnll of all forms of organised but spasmodic public activity. The great masses of the people run their predestined course of struggle for daily bread according to the opportunities available to them from time to time and turn their thoughts heavenward in contented and silent resignation during the intervals of rest from toil and trouble, or in solemn prayer during periods of temporary but acute distress. The so-called highly educated men, educated at the expense of the masses, who occupy proud positions in Government and other service and who enjoy emoluments, comfort and leisure, seek out a hundred opportunities for making a stir in the minds of those who follow their leadership in tastes, pursuits and aims. Such is the stuff of which our leaders of modern India are made. Neither they nor the cultured minority of India's society create any impression on the immense population of the country on whose behalf they pretend to work and for whom they allege to speak. Their views or activities in regard to public needs and wishes are little concerned with the people at large especially as in most cases these views and feelings find expression in a language unknown to the millions. Consequently little or no effect is produced on the practical life of India's society or of any section of it and there is no real vitality in the movements of modern India's leadership largely set on foot for the formation and expression of public opinion, for the achievement of social progress and unity or even for personal ends.

The above observations apply more or less, rather more than less, to all forms of organised public activity in modern India: but they apply with a certain amount of force to the agitation for a better scheme of education in the schools and colleges maintained or aided by the state in this country. There is a great deal of unreality, to say the least, about this agitation. The vague impression existing in the minds of a few educated Hindus that a better system of education would put an end to convertions to Christianity like those occasionally brought to light by the public press of the country, and would prevent the tendency, especially in South India, to adopt European fashions in regard to food, drink, smoking, dress, hair-cutting and even marriage, now so frequent among young men and even women in the country may probably have created this agitation.

There is yet another cause. The control of Indian education by the present administration of the country has made it anti-national; Indian youths have all along been taught to botanise the oak and the elm rather than the mango and the champaka, to investigate into the sweetness of hay and the

habits of the swallow rather than into the beauties of the floral and ornithological kingdoms of India. This anti-nationalness is not unnatural. Seeing how education and politics are so closely inter-allied, and how India, as a political dependency of Great Britain cannot, in fact, can never, be permitted to grow so rank in politics as to demand equality with the Briton to whom alone freedom is a declared birthright, the British Government of the country, in the absence of anything better to guide them sought to impose and did impose on the soil of their conquered territory the English public school. A. K. Coomaraswami wrote in the pages of the Modern Review (Oct. 1908) "the anti-national tendencies of a system of education." Sir Henry Craik also wrote (ibid) "reproduce the English public school on Indian soil." Lord Macaulay it was that routed the party which held to the system of promoting learning and literature in India on national lines. He argued victoriously in favour of English as the language which gives the key to all true knowledge and as the only proper means of pursuing the higher studies. He declared that a single shelf of a good European library was worth the whole native literature of India and that it was not decent to use the public funds (Indian tax-payers' moneys) for bribing the Indian youth to read books full of monstrous errors. But even as foreseen and foretold by James Mill who at the time drafted a formidable censure upon British India's then Governor-General Lord William Cavendish Bentinck for his impolicy of forcing upon the people of India by an abrupt stroke of the pen a superficial layer of English culture, English Education in India, anti-national as it is, has made the people use it as a passport to public employ. English education created a a native agency as a bulwark which supported and which continues to support English political supremacy in the country. It created a band of men whose interests are bound up with the interests of the Government, who receive their living from the hands of the Government as Government servants, and who receive honour and distinction from the Government.

There is yet a third cause. People are not wanting who see in the Indian Universities Act of Lord Curzon (1904) the effectual curtailment of higher education from the people of India. "It is the universal belief," writes Sir Sankaran Nair in his minute of dissent of the 16th April 1919, "and there is little doubt that facts unfortunately tend to support it, that primary English education for the masses and higher education for the middle classes are discouraged for political reasons."

Mr. Montagu and Lord Chelmsford write in their Report on Indian Constitutional Reforms (p. 121) that the teaching career in India which used formerly to command respect does not attract men of ability and force of character, and believe (p. 122) that the stimulus will be forthcoming by the transfer of the direction of Indian education to Indian hands!

I am, however, inclined to believe that the agitation is due to the Godless system of western education in India imparted on the one hand by the Government with an utter disregard of Indian culture, essentially religious, and on the other hand by the Christian Missionary with an earnest endeavour to destroy Indian culture, in schools where education is offered as a bribe, and where the religion of the people is of set purpose undermined. The Englishman is the last person to put forward any view as to possible reforms in Indian education.

(To be continued.)

Messrs. Champion, Paris, have brought to light a new book from the pen of the French historian Alfred Martineau. Dupleix Et L'Inde Francaise is a formidable tome of 500 pages and is the first of three that the late Governor of French Establishments in India proposes to devote to Clive's formidable but unlucky rival. Mr. Martineau's survey is judicious and it is hoped will find many readers to assimilate his disquisitions. Whatever it may be, it cannot be denied that with inadequate resources Dupleix made an audacious throw for power. For a time at least, he was supreme in South India from the Krishna to the Kanyakumari.

Social and Religious.

The Religion of the Veda.

By G. Ramachandra Aiyar, B.A., B.L.

(continued.)

Tolerance and correction.

11. Again, it should be carefully borne in mind that your tolerance of the non-Hindu views and ways is thoroughly consistent with your dutiful exercise of your natural right of disciplinary control over such of the members of your own Hindu community as may, by virtue of their anti-Dhārmic vagaries, give you occasion for such exercise in order to save them in time from precipitate fall and regrettable ruin. This may require some explanation. You know you are bound to show consideration and respect to your neighbors and strangers. It is all very good. But within your own houses you will be sinning against yourselves and your families if you condone perilous mistakes and shameful abomination on the part of your equals and juniors, sometimes of your elders too. Ordinary human morality is largely relative. What is good and praiseworthy for one or under one set of circumstances may be sinful and immoral for another or under different conditions. What is noble spirit of tolerance and magnanimity in one case may be actual weakness and ignoble cowardice in another. If a neighbour's boy misbehaves towards any of you in the street, you may not chastise him yourself. You will turn away from the little boy with perhaps a scornful laugh if your feeling is a little bit touched by his impertinence, or if the misbehaviour is a serious one you will report the boy to his parent and get him corrected through him. You should certainly act differently if your own boys misbehave likewise. You will punish and correct them yourselves.

Common opinion.

12. Further, if among the members of any one of your own families, who are or claim to be equals with you, there are large differences in views and actions which may lead to internal troubles and annoyances in the family, and if the family has a recognised head or adviser of its own, possessing true knowledge and right spirit, that head-member or adviser, soon after he comes to know of the existence of such differences will bring to bear upon the controversy his practical wisdom and will try to bridge up the differences without giving room to actual rupture. Suppose the family head-member or adviser has no subsisting influence with most of the members who all claim to be independent and intelligent and who are all in fact equally self-sufficient also. Then, the only possible way of settling the disputes among them, if their family should continue to be joint and undivided, is by way of creating, as a result of open discussion and mutual enlightenment, a consensus of opinion among such members as to the right course to be adopted by them. Supposing however there is found no chance for any such creation of common opinion, the only alternative then left is to annul the joint nature of the family and dissolve it by dividing it into groups of minor families with exclusive, separated interests and aspirations of their own.

Public opinion in favour of Dharmas.

13. Applying these considerations to your Great Aryan Family (the Hindu Community) and its Religion, you find indeed a lot of knotty questions rising up for solution. Your temporal Ruler the King-Emperor, being the follower of another religion and of a quite different system of social policy, naturally and rightly remains indifferent so far as your Hindu socio-religious institutions are concerned. None of your religious Achāryas is recognised by the whole of your Hindu community as its supreme spiritual head or Guru possessing influence over all its sections. So, possibility of right appreciation of merit and work in matters

religious and social is left mainly to public opinion obtaining among you, its members. If such opinion is wrong or mistaken, the spiritual and social interests of the community suffer, and its characteristic ideal end becomes unreachable. So long therefore as we are able to see that our Sastra-prescribed Dharmas are necessary for our true advancement, we must try our level best to secure a strong, healthy public opinion in the thinking sections of our community in favour of such Dharmas.

ACHARYAS' PROCEDURE.

14. This is one of the reasons why some of our Great Vaidika Achāryas have taken to preaching in public though they know that some (at any rate) of their learned observations ought not, in strict truth, to be made to the hearing of all, but should be reserved for occasions of special instructions to the duly qualified Sishyas alone. Their hope in so preaching is that, though all may not be able to follow their discourses fully, their knowledgeful utterances may still produce in the hearers a vague idea, a general common opinion, in substantial agreement with the views expressed in reference to the broad features of our Arya Dharma. It may be remarked in this connection that, even though in regard to the very ultimate truths of the Vedānta, truths about which most of us are not immediately concerned at all, there may be differences among such Achāryas according to the teachings of the different systems of philosophy followed by them, they are all agreed in giving to the Vedas the highest place as Pramāna or authority and in giving strict directions to their disciples to follow the Vedas, the Smritis and their explanatory Sastras in regard to all Karmas, Upāsanas and even worldly dealings. It is such wholesome agreement in teachings, teachings which are of immediate practical use and benefit to all genuine Hindus, that makes even the want of a universally recognised single Achārya for the whole Hindu community not of much consequence now, and that gives us the hope still that it is yet possible to secure or preserve a salutary public opinion in our community in appreciation of our lofty Religion of the Veda and its Dhārmic ways of training.

MAINTENANCE OF PUBLIC OPINION EASY.

15. If God there is in truth, if your Ideal Religion is indeed as great and universal as it is claimed to be, if your Hindu community, consisting of several millions of Dhārmic souls, is truly the one having as the supreme end and aspiration of its members the very ultimate goal of all existence, a common opinion as the above cannot easily cease to be, however atrocious and erratical may be a few individual views irresponsibly expressed here and there in open defiance of all eternally maintained and proved truths and of all traditional and ever successful methods prescribed for the direct realisation of such truths. Steady maintenance of such public opinion in the community in favour of our religious faith and of all the Sastra given Sādhanas for the due fulfilment of our supreme life-object is not after all very difficult, as we have seen.

ISWARA IN CHARGE OF VEDIC RELIGION.

16. The maintenance of such public, opinion you must bear in mind, is necessary, not so much in the interest of your Vedic Religion as in your own personal interests. The Almighty One above knows Himself how to take care of that Great Religion and its working as per His own scheme, and He does not rely upon us poor weaklings for the safety of that—His own eternally existing (Sanātana) Matam of the Universe. Only, we who possess the advantage of having been placed under the direct influence of such Divine Faith should prudently utilise that advantage in the best way possible and should also carefully see that none in our community, by ignorance and mischief, injures himself and others or is also thrown away from the Dharma Mārga by improperly attempting to meddle with the indefatigable rotation of the mighty wheel of the great work of the Divine Providence. The Lord Iswara it is who holds in His unerring hands of absolute justice and measured dispensation the supreme command of Dhārmic ennoblement and spiritual guidance; and it should be kept in mind that the aforesaid wheel of tremendous possibilities is neither man-made nor man-driven and that its immense motive power, coming as it always does from above, from the never-failing fountainhead of inexhaustible force of the Divine Will, makes it go for ever. Our respective Achāryas in this world are but the representatives here below of that Divine Almighty Being, the Highest Gurudeva, the Supreme Spiritual Guide, and they may be taken as having been, each in his own way, invested with the power of sectional supervision of the many-sided work of our all-comprehensive Religion. Under the guidance of such several Achārya of yours, you have to create a public opinion in your extensive community so strong and so forcible as to actually prevent any members of your community from going astray and getting entangled in materialistic irreligion and spiritual ruin.

POLICY OF NEUTRALITY.

17. Those among ourselves who seem to be a prey to the policy of neutrality in all matters should remember that their policy cannot serve them well in the matter of saving our misdirected brethren from Dhārmic abomination and spiritual stupor, and that such of those policy-ridden ones who happen to possess some real influence among such mistaken brethren will be committing a grave sin and will themselves be made to suffer for it if they, without using that influence in the proper direction, would stick to their cowardly policy nodding to everything good and bad, and virtually thereby hastening the already downward-turned to their woeful doom.

AGGRESSIVE ATTITUDE NECESSARY.

18. You should make a clear distinction between the non-Hindu preachers of proclaimed alien religion and views and ways of life and the anti-Dhārmic preachers who claim to be Hindus still. You can afford to be tolerant towards the former, and it is enough if you, being on the defensive alone, vigilantly prevent any inroads, open or secret, into your community by attempts at defilement or conversion, and if you prudently make up your minds never more to send any of your boys and girls to the foreign missionary institutions as if for education. But with regard to the audacious Hindu preachers of anti-Sastraic Social Reform your attitude must be different and sternly aggressive. Your spirit of tolerance is out of place here. As disease-affected organs they are working havoc unperceived from within your own body communal. You must take active steps to cure the dire disease by proper administration of strong corrective doses, and if necessary also to make adequate surgical operations in the affected area and remove from there the hopelessly contaminated elements of deadly consequences. You can no longer remain in this case on the defensive merely. You must come out with the strong and sharp instrument of true knowledge and actively fight against the evil forces affecting the Dhārmic purity of your world-old society. You should never lose sight of your real interests, and you must know your true friends also. Be not yourselves deceived by the false appearances of your friends-looking enemies, your Kaliyuga world-saviours, your aforesaid wonderful specimen products of anti-Sāstraic, all-levelling social reform; nor allow others to be carried away by the apparently wisdomful words of wholesale ruin, sometimes foolishly threatening ones also, uttered by some of the blind and reckless preachers of such reform. Such of you who possess true Vedic culture should unrelentingly and fully expose their ignorance and hollow pretensions whenever you see them engaged in the sly, unholy work of Dhārmic annulment. They are no better than little mischievous children. They have no idea of what their position really is and what their position ought to have been but for their childish misconceptions and prattlings. Amazing instances of such misconceptions and prattlings,

consequent on the ignorance of the very rudiments of the philosophy of your Dharmic Religion, you can constantly meet with in the present-day Press columns.

(To be continued.)

The Bhagavad Gita.

With an English Exposition

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA IV.

(continued.)

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

Some perform the sacrifice of wealth; some perform the sacrifice of austerity, others perform the austerity of Yoga; others perform the sacrifice of Vedic study; yet others perform the sacrifice of the investigation of the meaning of the Veda; others are practiced strivers who have perfect and fulfilled vows.

NOTES:

1. द्रव्ययज्ञाः—Those philanthropists who sink tanks, wells, etc. and form flower-gardens etc. These acts of philanthrophy come under दत्त and पूर्त.

वापीकूपतटाकादिदेवतायतनानि च ।
अन्नप्रदानमारामः पूर्तमित्यभिधीयते ॥
शरणागतसंत्राणं भूतानां चाप्यहिंसनम् ।
बहिर्वेदि च यद्दानं दत्तमित्याभिधीयते ॥

Sri Ramanuja says: द्रव्ययज्ञाः न्यायतो द्रव्याण्युपादाय देवतार्चने प्रयतन्ते । (They get wealth by proper means and use it to worship God.)

2. तपोयज्ञाः—Chapter XVII verses 14 to 16 describe the tapas of body, speech, and mind.

3. योगयज्ञाः—This refers to the *Ashtanga Yoga.*

4. संशितव्रताः—Refers to what are called *Mahavratas* in the Yoga Shastra. The five *yamas* are ahimsa, satya, asteya, brahmacharya, and aparigraha. If these are practised at all times, in all places, and under all conditions they are called *Mahavratas.* ते जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम्। Only in this way can Kama, Krodha, Lobha, and Moha be triumphantly and finally overcome. Sri Madhusoodana says: तत्राहिंसया क्षमया क्रोधस्य, ब्रह्मचर्येण वस्तुविचारेण कामस्य, अस्तेयापरिग्रहरूपेण सन्तोषेण लोभस्य, सत्येन यथार्थज्ञानरूपेण विवेकेन मोहस्य, तन्मूलानां सर्वेषां निवृत्तिरिति द्रष्टव्यम् ।

अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

Others offer as sacrifice the outgoing breath in the incoming breath and the incoming breath in the outgoing breath, thus stopping the courses of the intaken and outgoing breaths and devoted to the performance of Pranayama.

NOTES:

1. This stanza refers to पूरक, रेचक, and कुंभक.

2. Patanjali says in Yoga sutras: तस्मिन्सविश्वासप्रश्वासयोर्गतिविच्छेदलक्षणः प्राणायामः ।

3. The spiritual science of Pranayama is dealt with at greater length in Chapter VI of the Gita.

4. Pranayama enables the yogi to regulate and control and restrain the flow of vital energy, leads to concentration of mind, and results in prolongation of life. The transference of breathing from the realm of involuntary action to the realm of voluntary action is one of the most powerful means of enabling the mind to gain in steadiness and vision and power. It leads to enfranchisement from desire and the self-direction of the mind towards God.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

Others who take food in measure perform the sacrifice of Pranas in Pranas. All these are knowers of sacrifice and are men whose sins have been destroyed by sacrifice.

NOTES.

1. नियताहाराः—In Chapter VI of the Gita the Lord says that measure in food and sleep and work and rest is essential to Yoga (See verses 16-17.) It is further said:

द्वौ भागौ पूरयेदन्नैस्तोयेनैकं प्रपूरयेत् ।
मारुतस्य प्रचारार्थं चतुर्थमवशेषयेत् ॥

2. प्राणान्प्राणेषु जुह्वति—Sri Sankaracharya says that the transmutation of uncontrolled breath into controlled breath is itself described here as a *homa* or sacrifice.

3. Nilakanta says that the above words refer to the लय of the senses in the mind (manas), of the *manas* in the *chitta*, and of the *chitta* in the *ahankara.*

4. Madhusoodana says that the above refers to a fourth Pranayama or केवल कुंभक i. e., the attainment of suspended breath and *Samadhi* without going through रेचक or पूरक —in which all the Indriyas are controlled and are in a condition of लय.

5. Sridhara quotes in this connection two beautiful verses:

सकारेण बहिर्याति हकारेण बिशेत्पुनः ।
प्राणास्तत्र स एवाहं हंस इत्यनुचिन्तयेत् ॥
यथा यथा सदाभ्यासान्मनसः स्थिरता भवेत् ।
वायुवाक्कायदृष्टीणां स्थिरता च तथा तथा ॥

6. The Sruti declares:

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ॥

7. Sri Madhvacharya quotes the following verse:

यदस्याल्पाशनं तेन प्राणाः प्राणेषु वै हुताः ॥

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥

Those who partake of the ambrosial food which forms the sacrificial remains attains the Eternal Brahma. Even this world is not for the non-performer of yagna, how then the other, O best of the Kuru line?

NOTES:

1. The above-said sacrifices lead to God through purity of mind (*chitta suddhi.*)

2. Neelakanta thinks that the yajnas refer to the daily five *yajnas* (देवऋषिपितृभूतातिथियज्ञ).

3. अयं लोकः—Sri Ramanujacharya well explains this as meaning this Prakrita Loka with Dharma, Artha, and Kama. The परलोक is Moksha. नायं लोकः न प्राकृतलोकः प्राकृतलोकसंबन्धि धर्मार्थः कामाख्यः पुरुषार्थो न सिद्ध्यति कुत इतोऽन्यो मोक्षाख्यः पुरुषार्थः । परमपुरुषार्थतया मोक्षस्य प्रस्तुतत्वात्तदितरपुरुषार्थोऽयं लोक इति निर्दिश्यते—स हि प्राकृतः ।

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

Thus sacrifices of various forms are elaborated in the Vedas. Know that all of them are the effects of action (physical, verbal, and mental). Knowing this, thou shalt attain liberation.

NOTES:

1. Sacrifices are thus means and not the end or the goal. The Atman is Eternal Peace and Love and Joy. They lead to a realisation of the true nature of the Atman through Sattvajnana. असङ्गो ह्ययं पुरुषः असङ्गो न हि सज्जते (Sruti.)

2. In the Paisacha Bhashya by Hanuman it is well said: एते यज्ञाः परमात्मनः प्रत्यासन्नाराधनभूताः ।

Legal.

The Judiciary.

By R. Krishnaswami Aiyar, M.A., B.L.

VI

As the main purpose of these articles is to bring to the notice of the lay public that may not have the opportunity or the inclination to look into the law reports and know the many interesting theories and observations that are found imbedded in them, I confine my comments to as few words as possible, so that there may be more room for the quotations; and I leave it to more competent hands than myself to make the detailed refutation of the various statements therein and to repel the unjust (and often uncalled for) attacks that are being made on our sacred texts and our traditional customs. I do not know if after all there is any use in arguing with people whose authorities are of the stamp of that well known social reform advocate the late Dewan Bahadur R. Raghunatha Row and of Mr. A Mahadeva Sastri, the Librarian of the Theosophical Society at Adyar and the *purohit* that officiated at Mr. Arundale's marriage. I have already quoted the passage in which the former is referred to by Sadasiva Aiyar J as '*a very learned, accurate and unprejudiced Sanskrit scholar*' (1913 M. W. N. 1034 at 1043). Mr. A. Mahadeva Sastri's name is introduced in a context which is of the learned judge's own making. In the case of *Sundararajam V. Arunachalam chetty* (1916; M. W. N. 31) Their Lordships of the High Court had to consider the question whether the illegitimate son of a Nattukottai chetty by a dancing girl could inherit to his father. The report contains an interesting discussion by Seshagiri J, whether the dancing girl comes within the Varnas, on the strength of a passage in the Mitakshara and a Skandapurana verse quoted therein to the effect that *Vesyas* are the progeny of an *Apsaras* called *Panchachuda*; Sadasiva Aiyar J replies "As far as I could understand the Mitakshara, the commentator does not intend to say that *Vesyas* are not human beings" and interprets the puranic story to be a fanciful allegory and characteristically adds "It is well known that the original Skandapurana has been so much expanded by the addition of fanciful stories (including many recent *sthalamahatmyams*) that it is very difficult to say of any passage alleged to be found therein that it is undoubtedly genuine." But I am not concerned with that discussion now, however interesting it may be in itself. We shall leave aside the question whether the dancing girl was a Sudra, as held by their Lordships Wallis C. J, Ayling and Sadasiva Aiyar JJ. or was *not* a Sudra as maintained by Seshagiri Aiyar J. The further question that remained was whether the putative father Ramaswamy chetty was a Sudra. Unfortunately for their Lordships Sadasiva Aiyar and Seshagiri Aiyar JJ, the possibility of a Nattukottai chetty being anybody but a Sudra did not strike the ignorant parties. According to Sadasiva Aiyar J. "Trader must according to the true spirit of the Hindu Shastras be classed as Vysias. Owing however to the repression of Kshatriyas and Vysias by the Brahmins in the medieval ages most of the Kshatriyas and Vysias have descended to the position of Sudras" (1914 M. W. N. 822 at 828).

Apparently this Ramaswami chetty was one of the victims of such Brahmin repression and forgot that he was ever a Vysia. Seshagiri Aiyar J. regretfully observes:

"I have assumed throughout that Ramaswami was a Sudra as it was not contended before us that a Nattukottai chetty did not belong to that caste"

Mr. Justice Sadasiva Aiyar could not be content with a similar regret. "It seems not to have been contested in the lower courts, and it was not contested before us, that a Nattukottai chetty belongs to the Sudra caste" and adds: "No doubt according to very learned Sanskrit scholars like Pandit A. Mahadeva Sastri and the late Dewan Bahadur Raghunatha Row, a Nattukottai chetty who belongs to a caste whose profession is not menial service but trading enterprise and money lending ought not to be called a Sudra. In fact it sounds very grotesque nowadays in the ears of many cultured Hindus to call that community Sudras and not Vaisyas. My learned brother Seshagiri Aiyar J said in Mutthukaruppa Pillai V. Sellathammal, 27 M. L. J. 353, the Shastras cannot go against 'usage'; and according to custom and the consciousness of the vast majority of the Hindus, Nattukottai chetties are Sudras. Hence they must be considered to belong to the Sudra caste."

I as a Hindu can only thank my good karma that has spared me that "culture" that would have made me view as "very grotesque" anything sanctioned by "custom and the consciousness of the vast majority of the Hindus."

I may mention that the question raised above did not trouble the two European Judges Wallis C. J and Ayling J., in fact it did *not* at all arise in the case as admitted by the learned Hindu judges themselves.

Reviews.

Sir J. C. Bose—His Life and Speeches. Ganesh & Co., Madras, Rs. 2.

Messrs. Ganesh and Co. have added one more volume to their "Life and speeches of eminent Indians" series. Sir J. C. Bose is an illustrious son of India and has laboured hard to earn for himself and his country a unique honour. When he joined the Calcutta Presidency College in 1885 as Professor of Physical Science, he did not even find in that institution a laboratory worth the name nor had he any of those mechanical facilities at his disposal which every prominent European and American experimental scientist commands. He bravely accepted his position and began to work in his own private laboratory and with appliances which in any other country would be deemed inadequate. He has made extensive tours in Europe, America and Japan and proved to western scholars the truths of his scientific discoveries. Through his efforts, India has come to be recognised as being peculiarly fitted to realise the idea of unity, to see in the phenomenal world an orderly universe and to realise that there can be but one truth, one science, which includes all other branches of knowledge. His one ambition has been to establish an Institute...a study and garden of life where the creepers, plants and trees would be played upon by their natural environment and would transcribe in their own script the history of their experience, where the student would watch the panorama of life and, isolated from all distractions, would learn to attune himself with nature and to see how community throughout the great ocean of life outweighs the apparent dissimilarity, where the genius of India would find its true blossoming, where the synthetical intellectual methods of the East would co-operate with the analytical methods of the West, whence would emanate a rich and peculiar current of thought and to which would be attracted votaries from all lands. With such an ambition he equipped his "Bose Institute" with the entire savings of his life-time and dedicated it to the nation for the progress of science and for the glory of India.

The life and writings of such a man, the effect of whose epoch-making researches it is impossible to correctly estimate, have not only extended the boundaries of science, but have secured for this country a recognised place in the world, and revive in us the hope that India may yet regain her place among the intellectual nations of the universe.

The volume deserves to be patronised by all lovers of India.

The get-up is as usual excellent.

Miscellaneous.

Browsings.

Among the many delightful anecdotes so abundant in the "Recollections of Lady Georgina Peel" compiled by Ethel Peel and published by John Lane, the following about Lord Macaulay will be of interest to many. "Perhaps," says Lady Peel, "the most interesting of all the friends who constantly came to both Chesham Place and Pembroke Lodge was "Macaulay." He was invariably called "Macaulay" without any prefix and I think used even to give his name like that for the servant to announce him. Oddly enough I do not remember being very much impressed by this famous man. He seemed quite a matter of course, though to hear him talk must have been an education in itself. Every one expected, and wished him to hold forth the whole time he was there. Young and frivolous people of my day of whom, I must say, he never took much notice—used to find this rather irksome, and approved much of the tale told, that some years before, Sydney Smith had said very gravely, towards the end of dinner. "Macaulay, when I'm dead, you'll be sorry you never heard me talk." The reverend gentleman also alluded to him, as "that talk-mill Macaulay." My sister Isabel was a great admirer of his. She would tell how one day when she came down to dinner, when Macaulay was the first arrival, she found him declaiming to Johnny—then seven years old—as if he were a whole dinner party. It showed he did not talk to impress his hearers but from the most intense interest in the subject.

"One evening at Pembroke Lodge, Macaulay's conversation quite hung fire, no one knew why there were so many "brilliant flashes of silence." The secret leaked out very soon in the home circle. It was the extreme stickiness of the pudding! No one could move his jaws with any freedom while eating it. Needless to say it was ever afterwards distinguished with the name of 'Macaulay Pudding' among ourselves."

* * *

The effect which reproductions of popular novels as moving pictures would have on the sales of those books and consequently on the writing profession is a problem that is seriously engaging the attention of many in England. Mr. Fisher Unwin's monthly 'Mainly About Books' has some interesting replies from its readers which it received in response to a question on the point. Most of them are of opinion that a film does not help the book and we give below two replies of divergent views. A lady says—

You ask whether your readers are inclined to buy a book, a version of which they have seen in Cinema form. Speaking for myself, I answer "No" emphatically. My experience may have been an unfortunate one, but so far I have always found that stories which make successful films are simply not worth reading in book form. I make exception, of course, of the "classic" novels which have been filmed; In these cases I have read the book before having seen the film version, and have generally found that the latter did not generally do justice to the original story. To my mind, a film to be successful must be very full of action, whereas a novel which contains enough incident to make a "thrilling" film is generally bad from a literary point of view. A really good novel would be hopelessly dull if shown on the screen. Imagine any of Conrad's books being filmed or "Mr. Brittling Sees It Through" drawing crowds to our local picture theatres! Sometime ago I saw a delightful screen-play, the leading part of which was taken by a clever and charming Cinema star. This film was taken from a novel by an author who has made his name. I bought the book, but though I am an inveterate reader, and not at all hypercritical, I could not swallow the stuff that it contained. I like very much to see the film versions of the stories of a certain well-known authoress because these novels go well on the screen, and because (a very feminine reason) the heroines always wear such beautiful frocks. I have no inclination, however, to buy any of these books afterwards, as the few I have read have raised in me no curiosity concerning the others.

Another lady gives quite another view:—

In reply to the above query in your March number, I always want to read the book which I have seen filmed. Then I am a reader in any case, and only go to see the films of really good books such as "Les Miserables," Tolstoi's "Resurrection," "Ivanhoe," "Vicar of Wakefield," Browning's "Ring and Book" and so on.

This reply is really not contrary to the former as the novels mentioned by the second lady are classics which according to the first lady's opinion are not affected by filming. My own opinion is that while a classic would remain unaffected the minor novel would cease to interest when filmed unless it possesses extraordinary literary or other qualifications. A film version would not only affect the publisher by diminishing the sale of books but would also be to the detriment of the people and the author. Lured by the 'thrills' of the film the people will not take the trouble of reading books and this would result in the degeneracy of literary taste and culture among the masses. Authors would have their enthusiasms damped and would finally begin to pander to popular taste. The Editor of M. A. B., in concluding the opinions says "These opinions are so various that classification seems somewhat difficult. But, on the whole, presentation of the story in film form would not appear to add to its prosperity in book form."

* * *

No. 1 of "Dickens's Footstep Series" edited by Mr. T. P. Cooper entitled "The Real Micawber: With a batch of His Remarkable Letters" is a very interesting book for all who love that quaint Dickensian character. Mr. Cooper's aim in this series is to publish many rare and remarkable facts and illustrations hitherto unpublished. In this part he gives several extraordinary letters of the Real Micawber, the eccentric Richard Chicken of York whom Mr. Cooper justly claims as the original. Mr. Cooper in his interesting account of Richard Chicken, says: "Chicken was a celebrity, a popular character, and well-known to everybody in authority or of importance in business circles in York. His pecuniary involvements were the common gossip of the city and his characteristic missives still in the possession of various persons have been treasured as relics of a strange, improvident, happy-go-lucky personage of Dickensian day. His pathetic note, to the clerks in Mr. Buckle's office, given below as a sampler, is very characteristic of him.

Gentlemen,—

For the last 9 weeks I have been suffering from a species of physical declension, which at length assumed so serious an aspect that it became expedient I should have medical aid, I consequently became an out-patient of the Hospital last week. I don't much anticipate a recovery and am not at all anxious about it, as I have an enduring inheritance above.

Within the last six weeks I have lost 17 lb weight and go on decreasing. I have an abundance of medicine from the Institution but I had much rather have been an in-patient, as I should then have had the advantage of the house diet. When an individual feeds on drugs he is soon satiated.

I am ordered generous support such as Mutton chops and Porter but I cannot procure them; the wants of my family are too absorbing... I do not affect to have any claim upon your regard or sympathy, but you may, perhaps, feel disposed to grant me a trifling pecuniary aid towards assuaging my sufferings under the present dispensation for "Auld Lang Syne."

I am sure that if the late Mr. Buckle had been living this appeal would not have been in vain. It is "the Actor's last cake."

I am, your obedient servant,

RICHARD CHICKEN.

P. S. I manage to take a little exercise but am unequal to much locomotion. I will take the liberty of sending Sextus for your consideration in the course of the day.

When I was a member of the Nottingham Company, they used to tell me that I looked as if a good dinner would be a memorable event in my history. Boddy the light Comedian, used to plague me about my lean condition. Poor fellow! he is now in the "Actor's Paradise"—America.

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Correspondence.

Thought-Waves.

The news of the unnatural marriage of a Brahman girl with a man of European blood provoked the following thoughts.

The Shastras allow intercaste marriages under certain conditions; such marriages are known as Anuloma Marriages. An Anuloma Marriage is a marriage in which a male member of any one of the higher castes can take for his wife any girl born of the castes lower than the one to which he himself belongs. For instance a Brahman may marry either a Kshatriya, or a Vaishya or a Shudra girl. A Kshatriya may marry either a Vaishya or a Shudra girl and a Vaishya, a Shudra girl, but a Shudra is allowed never to marry outside his own fold. Marriage within the caste is held to be the only best kind of marriage.

The Anuloma Marriage, though permitted, is discouraged and condemned in the Sastras. Pratiloma Marriage *i.e.*, marriage between a male member of the lower caste and a female member of the higher caste amounts to an act of sacrilege. This being so, one can safely deduce that marriage within the caste is the normal one as sanctioned by the Dharmashastras.

Three conditions have been laid down in the scriptures for a legal marriage viz. (1) The bridegroom and the bride should be of the same Varna; (2) They should be of different gotras; and (3) The girl should not have attained puberty before marriage. Let us see how far the above-mentioned marriage conforms to these requirements.

As regards condition (1) We find that the bridegroom is of no Varna at all. People in some quarters would take umbrage if we were to give the gentleman his right name; so we would rest contented with calling him only a non-Hindu. The marriage of a Brahman girl with a non-Hindu is so very diabolical, so very repugnant, and so very horrible on the face of it that it would be futile to seek sanction in the scriptures for such an act of deliberate contempt of and wilful disobedience to all sense of moral right. Suffice it to say that this marriage is worse than the worst type of Pratiloma marriage. It is needless to say that it is unlawful in the light of the teachings of our scriptures.

As regards condition (2) One is at one's wit's end to determine the Gotra of the European gentleman who had the good fortune to secure the hand of the good Brahman lady who had the courage to trample down tradition, who had the good sense to discard all sense of modesty as conceived by the Hindu world and who had the supreme contempt to spit on the holy Scriptures and who found more charm in the arms of a non-Hindu than she could have possibly found in those of a pure Brahman. But I can suggest due solution of the difficulty as to the Gotra of the good man. He belongs to a well-known Society, the President of which is a good lady who is given honours due to a Rishi even by learned Brahmans. Let us then grant she is a Rishi. Then this gentleman, being a member of this society, can be said to belong to what we may call the "*the Vasantika Gotra.*" Shunashepa Rishi was adopted as a son by Mahrishi Viswamitra and the former thus became one of his Gotra. So also Rishi (or Rishini—if we can say so) Vasantika has adopted the aforesaid worthy gentleman for her society and be is therefore of the Vasantika Gotra undoudtedly. But then, here arises another difficulty. The good Brahman lady's father also belonged to the same society and is therefore of the same Gotra viz., Vasantika and the excellent Brahman lady also is consequently of the same Gotra. So the bridegroom and the bride are of the same Gotra—Vasantika Gotra. An excellent marriage and those who do not admit this fact, I protest, are the enemies of India!

As regards condition (3) it is only a minor point. The lady who without paying the least heed to the advice of her well-wishers settled her affections on the non-Hindu gentleman and stood as firm as rock on the hearts of Hindu India and eventually crushed them with the dead weight of her perverted intellect, had or had not attained puberty before she rushed into the arms of the sophistic Thesophist is a question which dwindles into insignificance by the side of her one great dazzling exploit. Thus from the Shastraic standpoint, this is a marriage which can fall under no lawful category at all. It is worse than a Pratiloma marriage, it is a marriage within the same Gotra—Vasantika Gotra, it is a marriage after puberty, it is an unequal marriage and lastly it is a marriage which has filled all Hindu India with indignation, shame and grief and has drawn from them tears of blood. A Pratiloma marriage in itself is bad enough, but that contracted with one outside the fold of the Chaturvarnas is worse and that with a preceptor and brother is the worst.

I do not know in which way the marriage ceremony was conducted. If it was according to the Brahmin rites then it would have been a funny sight to look at. The कन्यादान must have been very interesting.

महादेवशर्मणः प्रपौत्रीं चन्द्रशेखरशर्मणः पौत्रीं शङ्करशर्मणः पुत्रीं गौरी नाम्नीं कन्यां बासिष्ठगोत्रोत्पन्नां Daniel शर्मणः प्रपौत्राय Joseph शर्मणः पौत्राय Peter शर्मणः पुत्राय no गोत्रोत्पन्नाय Arundale शर्मणे वराय &c. &c. This a very nice wording; reader, do you not think so?

This reminds me of a funny story. In one of the Shraddha ceremonies the Brahmans after being fed sumptuously and given pansupari were questioned whether they were satisfied. One of them answered that he was not satisfied and the following dialogue took place between him and the master (Yajaman).

Master:—May I know why you are not satisfied?

Brahman:—I have never seen in my life such a stupid man as you are. You did not give me tobacco along with the Pansupari.

Master:—Do you eat tobacco, Sir? I think good Brahmans should not use it.

Brahman:—Why, if a Brahmachari can chew pansupari, why should he not eat a little of tobacco as well?

Master:—That is still worse; if you are a Brahmachari as you say, then you should give up pansupari.

Brahman:—It is more easily said than done. Do you think it possible for me to abstain from chewing, while I am in the company of my dear mistress, Please, do use your common sense.

Master:—Well Sir, if tobacco eating be a common vice, keeping a mistress is a grave offence for a Brahmachari; so I would advise you to observe strict celibacy and keep aloof from things which reflect rather unfavourably on your character. Don't you think that it would be far better for you to enter into marital life?

Brahman:—Celibacy and marriage are very nice words indeed! But the question is how long am I to continue my celibacy, while I can see no reasonable prospect of anybody undertaking to offer the hand of a girl to me. As I am the result of my widowed mother's illigetimate connection, no-body would marry me. Tell me, then am I wrong in keeping a mistress?

The moral of this story can be applied in toto to the marriage alluded to above.

If somebody were to question the good Brahman lady as to the motive of her marriage the dialogue with her would take some such form as the following:

Question:—Why do you marry a non-Brahman and a non-Hindu?

Answer:—Because I am free to make my own choice.

Question:—Then why don't you make your selection within your own caste?

Answer:—I have attained puberty and no good Brahman would marry me and hence this selection.

Question:—Why, there are many Brahmans who hold reformed views on matrimonial questions and who would be more than pleased to possess your hand.

Answer:—What you say might be possible; but the person I propose to marry belongs to the same Brotherhood to which my father belonged. He is therefore my brother and I am under many obligations to him and I choose to repay him by allowing him to possess my sacred tabernacle.

Question:—A queer idea of marriage indeed! You say he is your brother and you are going to marry him. Capital; Will you tell me, if you have no objection of course, whether there is any other underlying motive besides this?

Answer:—Why, don't you know that he is my teacher and he wants me and I want him?

Question:—You are a Brahman lady and as such you ought to know that a guru is held to stand in the relationship of the father to the pupil and how could you persuade yourself to make up your mind to marry him contrary to all established standard of morality? A little while ago you told me that he is your brother; now you tell me that he is your *guru* and consequently your father. For my part, I find the hand of Kali very cleary in this business. And what about the vast difference between yourself and your future husband as regards age?

Answer:—Oh, That is a minor affair. Besides don't you know that such marriages are only too common amongst us. Moreover, some Mahatma from the Himalayas will make him a little younger and me a little older and will thus make good the difference, and we will be quite happy.

A voice from Kali:—Amen, O child of the Rishi! Make thy sacred body the receptacle for alien seed and bring forth little ones at whose hands the departed fathers will accept no offerings, from whose mouth the Rishis will hear no chant of the Vedas and from whom the gods will take no sacrifices and leave behind you a progeny at whose sight the pious will hide there faces in shame; do all this and hold yourself in readiness to enter the gates of the Loka, (which is dreaded by the virtuous) befitting your faith in the scriptures and your action in this world. Amen.

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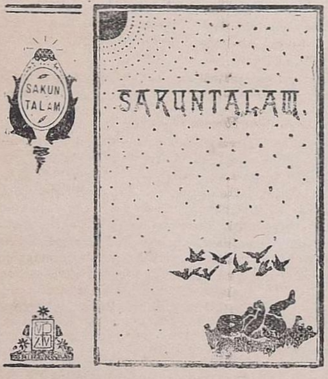

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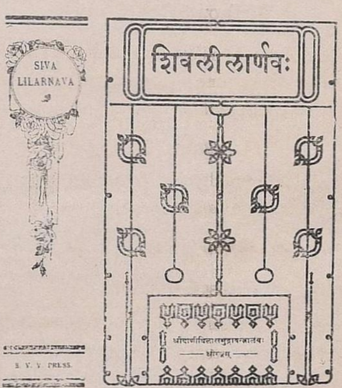

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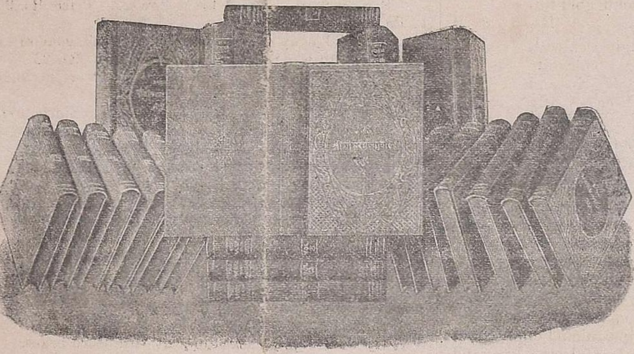

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